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## THE NEGRO IN BUSINESS

### AND THE TENDENCY TO DIMINISH CRIME.

As we note the accounts of the commission of crime as given by the daily papers, we are impressed with the large percent of crime committed by the Negro; especially in view of the fact that he does not have the same chance before the laws of the land that other races have when brought to justice, which fact, it seems, would have a tendency to curb his criminal propensities.

We do not assert that the colored man commits any more offenses against the civil law in proportion to population of colored people in America than any other race, but we are not content to keep pace with other races in loyalty to law and order. We must surpass them and we must surpass them more in the future than in the past.

In order that we may be considered to stand on an equality with the dominant race of the land in any laudable sphere, we must stand above it in the point of proficiency. This principle applies in loyalty to law as in all other respects. We must be the most loyal of all citizens of the land, if we would be considered the equal of the others.

We are human and as likely to err as a member of any other race, tho some seem to think we were created in perfection. As with any other race, the Negro youth is attracted by the various alluring enticements presented at places of vice which have a tendency to lead him astray. Tho innocent at first, after once he has been placed under the influence of vice, he is led step by step downward until he is a criminal.

Seldom, if ever, a young man or woman goes into voluntary ruin. But, being surrounded by the improper influences in youth he does not have an opportunity to grasp the higher ideals of life, and thus retrograde instead of advancing.

How can we keep the young people from under the bad influences of the land, and lead a larger percent of them into paths of usefulness?

First, we would say keep the child in school where the proper impressions may be made upon it at the time they are most lasting. With all the boasted free school system of the land, it is a sad fact that thousands of children grow up in ignorance and vice to hang upon street corners and contrive plans for the commission of crime. But, many a child, naturally criminally inclined, by being placed into the hands of a skillful teacher at a tender age, has had his whole nature changed and grown to be a useful christian man or woman. Keep the child in school until it has grown to an age when it can realize the benefits of an education. And, secondly, place before the youth some inducement to acquire a higher education. Let him see and know that there is a place of usefulness open for him as soon as he is thoroughly prepared.

The chief difference between the motives that prompt a white boy and a colored boy to educate himself is: that the white boy sees some avenue of business open for him as soon as he is prepared for it, and the colored boy sees no very great

opening for him. He sees others of his race, who have completed a high school, academic or business course, doing common labor such as they could have done before attending school. He should not allow such circumstances to discourage him. He should remember that there is always room for those who are prepared, but he allows his ambition to grow cold. He drifts into idleness and finally into crime. There must be more inducements to lead the Negro youth out of discouragement.

This is a difficult problem and must be solved by those of the race who have made the greatest success of life from a financial standpoint. What inticements can be placed before us to keep up enthusiasm and instill in us principles of thrift and industry? The greatest field for the solution of this problem is in the business world. The Negro must resort to business.

But, there are one or two impediments which must be removed before we can make a success in business.

First, we are impeded by the dissension that exists among us; and secondly, we are hampered by the prejudice of the white race. Of the two evils the former is by far the most grave. When dissension is removed and we become a prosperous people, the prejudice on the part of other races will gradually disappear.

With the dissension and lack of confidence among the members of any race as among the members of the Negro race there could not be the great advancement in civilization we have today. We could have none of the business enterprises nor corporations which rule the business world today.

The Negro must lay aside the dissension that has impeded his progress from the day he first landed upon American soil. He must come together in mutual confidence. Each individual must have that degree of race pride that will constrain him to feel that his first duty is to his race. He must stand by his race at what ever cost. When he has reached that degree of race pride and confidence where he can fully realize that the welfare of each individual of the race is the welfare of the whole race, then he is prepared to launch out into the great ocean of business.

The lack of means on the part of one or two individuals need not be an impediment to the entering into business. Not all of the great business enterprises are run by one or two men, but some by a dozen or more and others by hundreds.

Suppose in the larger cities and towns a large number of the colored men of means would form an organization; put their means together and go into banking, whole sale grocery or dry goods, mill, hardware, undertaking or hotel business etc. Let them run a business that would command the respect and support of the best class of people both colored and white, let them deal honestly with each other and give out dividends to the stock holders at regular times, let them have managers of tact and ability, and then let every colored person who can conveniently do so patronize such an establishment, and there is no doubt about the support of a good percent of the whites. Such an enterprise is sure of success.

It would give employment to many of our boys and girls who are being graduated from our schools every year with nothing to do. It would bring wealth into the hands

of the colored people. The employees of such an enterprise, after accumulating means would open business of the same, or another sort in other cities and towns and give employment to other colored youth who, in their turn, would follow them in the business world, thus increasing the extent of business, facilitating the acquiring of wealth and increasing the strength of the Negro in America.

There would thus be a stimulus to the colored youth to improve school life, to fit themselves for the positions which they could see open for them; there would then be less of idleness and thus of crime.

Besides the other things mentioned herein as beneficial to the Negro in acquiring wealth in the business world would tend greater than any other means to break the prejudice against him. Acquire wealth and you are respected by all men, regardless of nationality.

Again, there are race instances where the dominant races have failed to show the proper amount of respect for a legitimate business run by men of color.

When we acquire wealth, education and integrity and prove ourselves the equal to any other race in point of business principles, there will be no so called race problem.

Let us diffuse enlightenment among the masses, enthroned mutual confidence and race pride, establish the principles of industry and business tact and we shall see the friction now existing among the races fading into insignificance.

—B. H. Ball, A. B.

### Duty and Love.

John Mayneel stood fearless and undaunted at the wheel of duty while the raging flames spread in terror and devastation throughout the fated ship.

When Lincoln sounded the tocsin of war three hundred thousand patriots shouldered their muskets, marched to the front, and if need be offered their lives as sacrifice to the national altar for the perpetuity of the Union.

These are graphic illustrations and portrayals of duty.

The love of a mother who follows her son into court, into prison, and to the gallows, all the while pleading with the judge and governor in his behalf, is second only to the love of God, who gave his son that man might live. The word duty is the noblest of any in our vocabulary.

Napoleon's watchword was "glory." Nelson's was "duty." When the heathen Pompey was urged to refrain from going to Rome on an important mission it was duty that led him to reply, "It is necessary for me to go but it is not necessary for me to live."

Love is not a mere good nature. It is the height, depth, length, and the "all and in all" of ethical character. Love gives labor dignity and its high honor of reward to sacrifice a value that cannot be expressed in the price-list of markets.

Love covers a multitude of faults, magnifies the virtues of others and minimizes their vices. It is mightier than magic in transforming the world. It looks out thru eyes of nature and discovers the winsome qualities of every creature.

It was the call of duty in '61 that rang out like the blast of the archangel's trumpet through all the northern states until every heart glowed with a fire of righteous indignation, such as can never be kindled except from the altars of heaven. Men, women, children became transfigured into heroes and heroines by the magic of devotion to duty.

Love seeks to give rather than get hence it has little difficulty in executing its purposes. If we stand at the utmost heights, longing, waiting, and watching to see a crowd, how at our request we will be sent headlong to the bottom.

But if from a heart of love we seek to confer a benefit upon the world we shall have an abundant opportunity to do as we desire.

The longer we live the more surprised we shall be at amount of genuine nobility which exists in duty. A noble character is open to every one, who will persist in doing his or her duty. We should have love for those struggle and are in need of assistance. When our own temperament is uncongenial, our first duty is to work upon it until it is brought, as far as possible, into conformity with our ideals.

Love has inspired the Poet's Lyre, the Painter's brush and the lips of the Orator. It has turned the common man into a hero; it gives to the spiritual to name an over-mastering influence.

Duty is an irresistible avalanche, sweeping all before it; love a crystal stream meandering thru the meadows bearing flowers of sweetest perfume. Duty is Omnipresent; love, occasional visitor. Duty is persistent in all seasons, under all circumstances and conditions. Love bides its time and is most persistent when the time is most opportune.

Man's first duty is to his God, then to his country and finally to his fellowmen. Duty is sometimes an unbidden and unwelcome guest. Compatibility and congeniality are not necessarily among its constituent elements. It does its most effective work thru the conscience. A man void of conscience has no conception of duty, in fact, his ears are deaf to her appeals, be they ever so plaintive.

Love is a divine attribute, the foundation of the Christian Faith, the Safeguard of the home and society, an inspiration of youth, the aspiration of young men and women and a source of consolation to the aged. Duty storms the heights and captures the citadel by force and stratagem, while love woos those, whom it would win. Duty calls us into the vineyard of life and the highest rewards she pays to her faithful laborers is love—Divine and Eternal.

Sedalia Drake,

Sedalia, Missouri.



REV. J. WILL JACKSON D. D.

### PROBLEMS OF THE AMERICAN People—An Address Delivered at the anniversary

of the Sons and Daughters of  
In Charity Hall, Sedalia, Mo.,  
Wed., evening, July 8th.,  
J. Will Jackson D. D.

Ladies and gentlemen:—The American people have become great because of the great questions, political and economic, which have constantly confronted them. There has been a history of strenuous activity. The period of their colonial life was one of continual struggle for existence. The spirit of national independence early possessed them, and, to gain which, they waged a war of revolution against the dominant government of Great Britain—a war, in some respects the most remarkable ever engaged in by the civilized powers of the earth—which ended in the establishment of their political liberty and complete separation from the mother country. Following this came the establishment of a stable, independent government, that the liberty and freedom which they had achieved in the revolutionary war, might be forever preserved to themselves and their posterity. The task called forth the most brilliant and penetrating statesmanship of the age. May I not say that the exigencies of the times gave birth to the genius of statesmanship, as is always true that great national emergencies call forth, or create, great moral and intellectual energies commensurate with their demands?

But the work was accomplished, "The Supreme Law of the Land," which guarantees to everyman under its jurisdiction, be he high or low, rich or poor, white or black, equal protection to life, liberty and property, and equal political and civil liberty was framed. I need not speak here of the vexatious problems which called for solution during the period intervening between the adoption of the Federal Constitution and the Civil War. They were many and oftentimes threatening. Chief among them was the question of slavery. We always have had a Negro problem in this country. No problem that has ever been before the American people has caused more bitterness of feeling, strife, mob violence and bloodshed than did the institution of slavery, and the questions growing out of it, in ante bellum days.

They need no rehearsal at this time; they are history to be read and known of all men. The problem of the civil war; the problem of the reconstruction of the union; the problem of Negro citizenship and the problem of Negro enfranchisement were, all of them, questions of the most serious gravity; neither were they lacking in the elements of great national disturbances and unrest. These difficult problems have all been solved, solved at least, so as to meet and satisfy the demands and conditions of the times of their persistent agitation.

Few great problems of human history are settled permanently. They often rise to confront us under new phases, as the progress of events may push them into recognition. But, out of all the commotion and divisions of the past, Christian statesmanship has prevailed. Ours is the best government and the most beneficent institutions of all the ages. Judging from the turbulent past, we cannot now doubt the ability, wisdom or fairness of the American people to satisfactorily solve any of the problems which now confront them.

How shall the Negro problem, as it now presents itself to the nation, be solved? Just as all others have been solved. I firmly believe that, ultimately, the Christian sentiment of the American nation will rise up in its might against oppression and cruelty. Mob violence and the burning of human beings to death, cannot forever continue.

God reigns, and the principles of righteousness still throb in the hearts of the people. They will assert themselves after a while. The frequency and enormity of these crimes against law and order are ripening public sentiment for effective action, sooner or later.

Meanwhile, what must the Negro do? I venture the prophecy, that the Negro who leads an honest and honorable life, saves his money, and comes into possession of substantial property, will see better times in the near future.

Remember, my friends, better time do not grow spontaneously. We make better times. The Negro who is not industrious, but a spend-thrift, preferring poverty and destitution to an honorable home of his own, and an upright life, need not expect to see better times.

Such a man need not clamor for neither political nor civil recognition in this or any other country. It is an inexorable law of nature that only the fittest survive.

This race problem, my dear friends, is, after all, an individual problem. A race of people may be compared to a mountain chain, with its uneven peaks and elevations. The chain is not one common level. So it is with any race of mankind. The individuals of it are not on a common level. Not all of the proud Anglo-Saxon race have attained the highest summits of honor and intellectual strength.

Not all of the Negro race in this country have reached them, but a few have, and they have solved the problem, each for himself. And so it must be. The negro, who owns a good farm, and is making money and has a bank account of his own, and has the respect of his fellowmen, has solved the problem for himself as thousands have done. The negro who has a trade, or a profession, honorable and upright, and is making money and laying it up, has solved the problem.

Frederick Douglass, B. K. Bruce, and Booker T. Washington with hundreds of others like them, have so solved it. Let us be patient, resort to no mad movements, stick to our jobs, live peacefully with all men, educate, and get property, and, with the Christian sentiment of this nation behind us, we will hasten the coming of better times, and the problem will be solved, as have all other problems of the American people.